

# livelihoods

today and tomorrow

May 2017

# Handloom Industry



## Supplements

Supplements			
<p><b>livelihoods</b> May 2017</p> <p><b>*Trow Tu*</b> → <b>File Income Tax (OCCUPATION)</b></p> <p><b>Income TAX</b></p>	<p><b>livelihoods</b> May 2017</p> <p><b>*Kshetram*</b> → <b>Pandya Nadu</b></p> <p><b>Pandya Nadu</b></p>	<p><b>livelihoods</b> May 2017</p> <p><b>*Suśūbr̥t̥ra*</b> → <b>Persons Living with Cerebric Oerapainas</b></p> <p><b>Persons Living with Cerebric Oerapainas</b></p>	<p><b>livelihoods</b> May 2017</p> <p>Special Supplement → <b>Heat Waves</b></p> <p><b>Heat Waves 2017</b></p>

Happy Health! Happy Rama Navami! Happy New Year! Good Friday! Happy Ambedkar! Happy Phule!

Happy Earth! Happy Books! Happy Dance! Happy Bee! Happy May Day!

RK Nagar bye-election is cancelled. EPS and OPS are trying to merge, sidelining Sasikala and her family. Maoists kill CRPF men in Chattisgarh. Kashmir sees stone pelting again. Bahubali: the Conclusion is released and becomes a box office big grosser. TN, Karnataka and AP are reeling under Drought. Market Prices are still low for farm produce.

Uberization is progressing. Ola may be losing money as of now. This concept can be taken in School sector. There are many services that can be aggregated and taken to schools. Schools have teachers and they need training and regular updates text, books, pictures, charts, videos etc. They need help in recruitment too. Aggregated recruitment is possible. Admissions under right to education need lot of help. Attendance and Fee payment require support. Academic videos, e-books, v-books, stories, audio books, stories, sums and problems, sourcing you tube materials etc., need help. Co-curricular activities, and extra-curricular activities need organizing help. Books and stationery purchases require help. Identity cards, progress reports, competitions, certificates, picnics, excursions – all of them are done better with professional help. Counselling, vocational training, school projects, annual days, annual reports, open houses, volunteers, village adoptions, may require help. Some are digital integration-related items. Some require aggregation support. Some require access to service providers. It is important that state and governments guarantee universal basic digital access and services at no cost to the poor. Digital literacy has to be pushed the way we pushed sarva siksha abhiyan. Digital education has to be part of education very early in the school.

There are already Khan Academies and Unacademies. More education videos have come up. Bus trackers have come up. Event Managers have sprung up. You tube has lot of material already. Education infrastructure credit is available. Digital enterprise/business facilitators and complete solution providers are emerging and have to emerge. Angel investors and venture capitalists have to chip in. For the government schools and poor students, grants are needed. Government may also have to allocate funds.

**We can do our bit towards this agenda. We can work with more integrator/aggregator/facilitator service providers, digital or otherwise.**

Clothes are important part of the survival, next to air, water, and food. These are produced by handloom weavers. Powerlooms and Textile Mills have marginalized the handlooms largely over the years. Even then, handloom workers are still the second largest (next to Agriculture) workforce. Whole Families are involved in the handloom weaving processes. Even children are involved. The weaving begins with yarn – cotton, silk, jute, wool and hybrid. The product is cloth, as saris, dhotis, dress material etc. Some of these are directly used and some others need to be made into garments. Handloom weavers work on looms mostly. There are various associated processes. The individual workers weave for the master weaver, shop or a cooperative. The wages are not remunerative in several situations. Many a 'weave' is geographic indication. The weaves themselves are brands and have their own demand patterns. In this context, 'livelihoods' has explored 'Handloom Industry'.

Daniel Coleman's 'Emotional Intelligence: Why it can matter more than IQ', a must classic for all of us.

The e-links include VCA - 'Red Chilly VCA in Manchukonda, Khammam'; subsector - 'Zimbabwe's Dairy'; e-book – 'Handloom Weaving Industry in India'; and v-book – 'Handloom Textiles of India – Darpana Communications'. Livelihoods Management Notes (e-link) are on 'Enterprises'.

Supplements include 'How to file Income Tax (Organizations)?'; 'Pandyanadu', 'Persons Living with Unhygienic Occupations'; and 'Heat Waves'.

With the faith and hope that you find this issue useful, we remain.



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**India, Poland sign agriculture agreement:** India and Poland signed an agreement on the exchange of information and technology in the agriculture sector. The agreement, signed by Minister of State of Small Industries Giriraj Singh from the Indian side, will see cooperation between the two nations and emphasise on the need to expand their trade relations. The signing ceremony took place after the formal talks between visiting Vice President Mohammad Hamid Ansari and Polish Prime Minister Beata Szydlo. Ansari is on a three-day state visit to Poland and will meet Polish President Andrzej Duda, who will make a state visit to India later this year.

**Food security: the gene banks future-proofing Australian agriculture:** In February 2018 the Svalbard Global Seed Vault in the remote Norwegian Arctic will celebrate its 10th anniversary.

**Government planning an easy credit scheme for rural households:** The government is redrawing a micro-credit programme to help pull rural households out of poverty. The proposal is to lend up to Rs 1 lakh per family in the next three to five years, with the loans coming collateral-free and with subsidised interest rates. "We have simplified the process for accessing loans... We are getting into the details of livelihood each house can undertake so that the money can be lent accordingly," said rural development secretary Amarjeet Sinha.

**Geo-tagging of MGNREGA assets reach the one crore landmark:** Ministry of Rural Development achieved a milestone by successfully geo-tagging one crore assets created under flagship rural employment program MGNREGA. The geo-tagged assets have been shared in public domain. Each year a huge number of rural assets are created under MGNREGA. Since it started in 2006-07, more than 2.8 crore assets have been reportedly created. That makes for an annual average of about 30 lakh new assets.

**NITI Aayog for more budgetary allocation for health, agriculture, rural development:** Government's policy think tank arm, NITI Aayog, has proposed a higher budgetary spend on sectors that would otherwise not see massive investments from the private sector. In its Three-Year Action Agenda for fiscal 2017-2018 to 2019-2020, it has suggested "shifting the composition of expenditures by allocating a larger proportion of additional revenues that become available over time to high-priority sectors."

**1% of Indians own 53% of country's wealth, says UN report:** Indicating that inequality in India is increasing, a UN report released said that the richest 1% own 53% of the country's wealth. It also said that unlike other countries, development in

Among the gifts it will receive are two collections of precious seeds and grains from the Australian Pastures Genebank and the Australian Grains Genebank, to be deposited into the vault as an insurance policy for an uncertain future.

**Lives and Livelihoods Fund approves \$243 million for antipoverty projects in support of eight countries:** Representatives from the Kingdom of Saudi Arabia, the State of Qatar, the United Arab Emirates, the Bill & Melinda Gates Foundation, the Islamic Solidarity Fund for Development, and the Islamic Development Bank approved several development projects for 2017 under the \$2.5 billion Lives and Livelihoods Fund (LLF). The fund is the largest multilateral development initiative in the Middle East and North Africa for poverty alleviation in member countries of the Organization for Islamic Cooperation (OIC). ❖

India is not moving across states. "In terms of wealth inequality, India is second only to Russia, where the richest 1 percent own 53 percent of the country's wealth," said the report 'The Better Business, Better World' released here in a two day event of the United Nations Global Compact (UNGC) focussing on how through bold innovation, businesses can create solutions and tap new opportunities found within the 17 Sustainable Development Goals (SDGs). According to Lise Kingo, CEO and Executive Director of the UNGC, SDGs can open at least \$1 trillion of market opportunity for the private sector in India.

**MGNREGA can now be linked to Aadhaar till September:** The central government extended the cut off date for 100 per cent Aadhaar coverage in the MGNREGA to September 30, instead of the earlier deadline of March 31. The move comes after the Centre faced widespread criticism from civil society activists over making Aadhaar compulsory for getting work under the national employment guarantee programme.

**NABARD targets to disburse over Rs. 10,000 cr in 2017-18 in Telangana:** The National Bank for Agriculture and Rural Development (Nabard) has set a target to do a business of over Rs. 10,000 crore in Telangana in the current financial year. The bank has done a business of Rs. 9,266 crore in 2016-17, the highest for the bank in the State. This was 16.12 per cent more than the previous year's figure.

**Centre to give Rs 1-3 lakh loans to self-help groups at very low rates:** The Central government, as part of the existing National Rural Livelihood Mission (NRLM), plans to facilitate women-led Self-Help Groups (SHGs) by giving them bank loans of over Rs 1,00,000 and up to Rs 3,00,000 for undertaking various activities at easy interest rates. ❖

## Common Person

## My Children will Get Quality Education

**Can you introduce yourself?**

My name is Babbo Singh, and I am 27 years old. My native place is Pahapal village, Khelapur tehsil, Yavatmal district in Maharashtra.

**Can tell us about your family?**

I live with my parents, wife and children, I have two brothers and a sister. I am the youngest in my family. We have five acres of rain-fed agriculture land in my village, we cultivate commercial crop; cotton and red gram. I support my family during agriculture season.

**What are you doing at present?**

For past two years, I have been working as hotel boy at Hotel in Pandarkawada Tehsil. Once in 15 days, my shifts change; Morning shift timings are from 7 Am to 7 PM and in the Evening shift the timings are from 7 Pm to 7 Am. I provide services to customers and also security to hotel, during evening shifts. I earn Rs. 4000 per month and I manage to survive with my family, with the meagre amount that I earn.

**What did you do earlier?**

Prior to this, I worked as a daily wage labour in my village.



Works were seasonal and available during agriculture season. During lean months, there were no works, thus I would work for MGNREGA and earn Rs. 100 to Rs. 130/- per day. The payments were always delayed and it became a barrier to support my family, therefore, I joined as a hotel boy.

**How did you get this job?**

I got this job through a friend's reference. In this matter, I am very thankful to my friend.

**Are you facing any problems in your job?**

Yes! Lack of sleep and it is affecting my health. Secondly, the salary is very meagre and I am unable to sustain my family.

**Did you avail any benefits from government?**

Yes, I have availed aadhar card, election card, ration card and Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) card.

**What are your future goals?**

I want to provide quality education to my children, by securing a good job. ❖

## Vulnerable Person

## Support from Children

**Can you introduce yourself?**

My name is Nagibai Atram. I am 70 years old and illiterate. My native place is Boagaon village, Pandarkawada Tehsil, Yavatmal district in Maharashtra state. I belong to Gond community.

**Can you tell us about your family?**

I am a widow, I have two daughters and one son. All my children are married and my daughters reside with their in-laws in their respective villages. My son works as a agriculture labour in the village, he has two children, pursuing their primary education. My husband had leased out our four acres of rain-fed agriculture land to my son, more than a decade ago. This year, the monsoon has been good, so we had high yields of cotton and red gram. My son, does not take care of me and has left me alone, I fend for myself.

**What are you doing at present?**

Presently, I do not have any work at hand, during lean months, I work as a labour in Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA) and earn money. I utilize the



earnings for my daily consumption needs. Two years ago, I joined Elders Self-Help Group (ESHG) and began saving Rs. 50/-, per month. ESHG has been providing me support, since I became a member. I attend to monthly meetings regularly and share my problems with my neighbours.

**How are you feeling after joining the ESHG?**

I am a very happy person now, after joining ESHG, my neighbours, even requested my family members to provide support to me, but my children refused.

**Do you face any problems?**

Yes; no one is taking care of me, and deterioration of my health.

**Did you get any benefits from the government?**

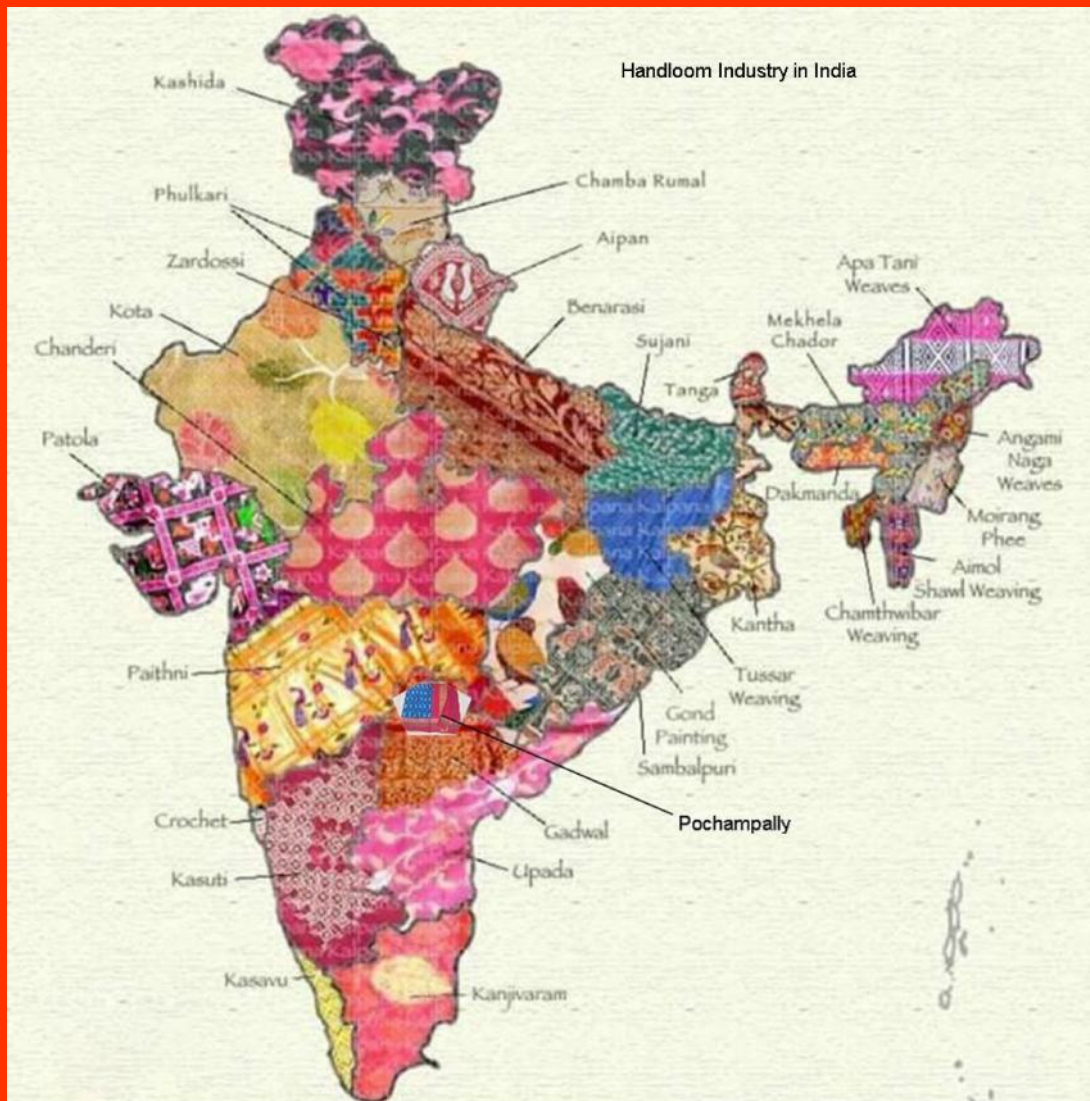
Yes, I have availed aadhar card, ration card and election card.

**What are your future goals?**

I have no goals, all I need is support from my children in my old age! ❖

# Handloom Industry

The handloom sector plays a very important role in country's economy. It is second largest economic activity providing direct employment next to agriculture. Over 65 lakhs persons engaged in weaving and allied activities. This industry is largely household-based, carried out with labour contributed by the entire family. It is dispersed, spread across thousands of villages and towns in the country. The industry also exhibits much diversity in terms of products, organizational base, as well as in relations between actors within the production structure. The handloom is a simple machine used for weaving. The loom is made of wood and powered by hand. In this context livelihoods explore to understand 'Handloom Industry'.



The handloom sector plays a very important role in country's economy. It is second largest economic activity providing direct employment next to agriculture. Over 65 lakhs persons engaged in weaving and allied activities. This industry is largely household-based, carried out with labour contributed by the entire family. It is dispersed, spread across thousands of villages and towns in the country. The industry also exhibits much diversity in terms of products, organizational base, as well as in relations between



actors within the production structure. The handloom is a simple machine used for weaving. The loom is made of wood and powered by hand.

Handloom Industry has very different organizational structures: On the basis of organizational structure and the relations of production, the handloom sector can be divided into following sectors: i) Independent Weavers, ii) Co-operative sector and iii) Master-Weavers.

**1. Independent Weavers:** Independent weavers are those who produce cloth on their own. They also own the instruments of production and purchase raw materials from the traders in the market, after producing fabric with family labour and sell products in the local market or to traders.

**2. Co-operative Sector:** The handloom co-operatives are a major segment accounting for a large proportion of weavers as members. These co-operatives, that emerged as a mechanism for protecting the weavers from the dominant master-weavers and traders and had recorded notable success in their objective, have seen a decline since 1980s. The handloom co-operative societies will give raw materials to those, who are members in their societies. Then, the co-operative societies will buy back the products from weavers. Besides this, co-operative provides thrift to weavers and loan advance also.

**3. Master-Weavers:** The master-weavers or handloom entrepreneurs produce cloth by employing wage laborers. Either they directly market the product or sell it to traders. Here two kinds of production practices exist: i) put-out system and ii) Kharkhana or shed system, the weavers works at their home on

their own loom, using raw material along with designs and supplied by the master-weavers for a piece rate wage. The entire families of the weavers are involved in production process – with adult members engaged in weaving and aged and children helping in the preparation of accessories. In the kharkhana or shed-worker system, the weavers work on looms provided by the master weavers under one roof.

Handloom products are silk sarees, cotton sarees, cotton dress material, bed sheets with pillow covers, deewan sets, half sarees, towels, lungis, suits and shirting and others. And, also Handloom industry caters home furnishing products are fridge covers, curtain covers, bags and other products.

Handloom varieties:

**North East (Handloom Situation):** The handloom industry plays a dominant role in culture and economic development of rural masses in majority of the North- Eastern (NE) States. In this region, almost all tribes and communities in hills and the plains are actively engaged in this handloom activity. As per the Handloom census 2010, out of 27.8 lakh handloom worker households in India, nearly 61% belonged to NE region, which comprises of states like Arunachal Pradesh, Assam, Manipur, Mizoram, Meghalaya, Nagaland, Tripura and Sikkim. In terms of total workforce in handlooms, there are around 43.3 lakh weavers in India, out of whom 21.6 lakh belong to NE region. It contributed half of the total workforce in handloom sector. Over 53% of the looms in the country and more than 50% of the weavers belong to north-east and bulk of the handloom output



is contributed by people residing in hills and rural areas. Hence, handloom sector plays a significant role in economy of the region. Major product are towels, it is called as 'Gamcha'.

**Tussar silk:** One of the famous handloom varieties in the world is Tussar silk and India is the second largest producer of Tussar silk and the exclusive producer of Indian Tussar, which is largely tended to by tribals. Much of it is produced in Bhagalpur (where it is called Bhagalpur silk) in Bihar and Malda district of West

Bengal. Tussar silk is also used for Odisha's Patachitras and West Bengal's Kantha stitches. Chhattisgarh and Madhya Pradesh also produce Tussar silk. In recent years, Jharkhand state has emerged as the biggest producer of Tussar silk. The total value of annual trade is around Rs. 100 crores, about half of which comes from exports.

**Banaras silk:** Banaras is one of the rich weaving craft centres of India. It is famous for brocade sarees and dress materials. The unique and intricate silk brocades and sarees of Banaras have made it world famous. The sarees are made of silk warp and silk weft, on plain/satin ground base, brocaded with extra weft patterns in different layouts introducing Buties, Bells, Creepers, Buttas in ground, border and anchal (pallu) for getting glamorous appearance. With the change in time and consumer preference, the weavers of the clusters are also undertaking changes in the designs and patterns of the products along with product diversification. In order to cater to the need of the overseas and domestic buyers, the weavers of the clusters are also producing silk dhotis, stoles, scarfs, mufflers, mats, dress materials, wall hangings, home furnishings like curtains, cushion covers, table covers, napkins, runners, etc.,

**Kalamkari:** Kalamkari is an ancient hand printed textile art that finds its roots in the state of Andhra Pradesh. "Kalam" implies pen and "kari" means art, a name given by the Mughals when they discovered the art during their reign over the Deccan region. Kalamkari is the art of drawing and painting with a bamboo pen using natural dyes. There are two main styles of Kalamkari. The block printed style, that is practiced in the town of Machilipatnam of Andhra Pradesh and the hand painted style that is largely practiced in the town of Srikalahasti of Andhra Pradesh. While the block printed Kalamkari is commonly seen



and used in a variety of lifestyle and home products, the hand painted style is lesser seen. Research is going-on on the hand painted Kalamkari to try and increase its visibility by targeting the younger market.

Other handloom varieties: India is famous for handlooms and its

sarees. Indian sarees have a huge demand and popularity on the global scene. Handloom weavers from various parts of the country produce diverse varieties of sarees, which have some



special and distinctive features.

1. Banarasi sarees: Banarasi sarees are one of the most popular forms of traditional handloom sarees in India and the world, perfect for weddings as well as other festive occasions.
2. Patola sarees: Patola sarees are the handloom sarees from the state of Gujarat. They are made from a special type of fabric called Patola silk and need the hand of an expert craftsman to make them.
3. Sambalpuri sarees: Sambalpuri sarees are one of the best varieties of handloom sarees in India, having their roots in the state of Odisha. The most outstanding thing about them are the natural dyes used to give them the vibrant colors they feature, a process which may take up to five weeks.
4. Kanjivaram/Kanchipuram silk sarees: Kanjivaram/Kanchipuram silk sarees are the traditional South Indian traditional sarees. These sarees are native to Tamil Nadu and come in elegant designs and bold color contrasts.
5. Tussar silk sarees: Tussar silk sarees are elegant handloom sarees which come from Bihar and carry the touch of the famous Madhubani printing designs, which make them absolutely unique.
6. Kantha sarees: Kantha sarees are a gift of the eastern state of West Bengal, which exhibit stylish patterns in the form of simple stitching all over the saree surface.
7. Bandhini sarees: Bandhini sarees are made through the traditional art of tie and dye which is indigenous to the state of Gujarat and these handloom sarees are appreciated for their



unique designs created with the liberal usage of wax.

8. **Tant Sarees:** Tant sarees come from the artistic state of West Bengal. These sarees carry a wide border with elegant silk thread work, while the pallu exhibits elaborate designs.

9. **Chanderi silk sarees:** Chanderi silk sarees are the traditional handloom sarees hailing from the state of Madhya Pradesh. They are light weight sarees done in soft cotton or silk texture and look extremely graceful, with narrow border and booti designs.

10. **Munga sarees:** Munga sarees are crafted in the traditional silk fabric which comes from Assam. These sarees come in traditional designs and present a unique three dimensional effect, which makes them very stylish.

11. **Pochampally Ikat sarees:** Pochampally Ikat is also the first product from India's traditional craft sector from the state of Telangana. It has Rajkot design with tie & die done with silk texture and looks extremely graceful.

**Jute:** Handloom is a traditional technology to produce specialty fabrics as well as ordinary fabrics in the rural and semi-urban areas scattered throughout India. West Bengal is traditionally rich in both cotton handloom and jute yarn making by its technology and availability. Although jute is an age old fibre, its use in small scale weaving sector has not been popular, so far probably due to the non-availability of relatively small quantity or good quality of jute or jute blended yarn readily from the mills or from the retail market for weaving on handlooms and lack of suitable technology with the handloom weavers for production of jute and jute blended fabrics in the economical way.

**Bamboo weaving:** In the context of handloom, some of the handloom weavers are doing weaving with bamboo fibres. Bamboo fibres are produced from Bamboo Plants. Predominantly, bamboo fibres and textiles are used in bed linen, bath robes, flannels, bath mats, towels, aprons, oven gloves, tea towels, nappies, sanitary napkins, intimate apparels, sweaters, bath-suits, blankets, underwear, swimwear, t-shirts, socks, bandages, mask, surgical cloths, wall papers, curtains & furnishing fabrics.

**Jamdani weaving:** Jamdani sarees are one of the popular textiles of Bengali women. Popularly known as Dhakai Jamdani or simply Dhakai, this art of textile weaving has its roots in Dhaka, Bangladesh. Considered to be one of finest varieties of muslin, that is hand woven from cotton, the art flourished under the Mughal patronage. Even the name, Jamdani, is of Persian origin and comes from the word "jam" meaning flower and "dani" meaning vase. The name is suggestive of the beautiful floral motifs on these sarees.

**Allied handloom sector:** According to 2009-10 census, it was

captured that there were only 15.2% male workers engaged in allied jobs in the handloom sector and 84.8% females were found in allied activities in India. In the handloom households, mostly female members engage themselves in winding of yarn, warping, winding of pirns, dyeing, sizing and post-loom operations, resulting in higher female participation than male participation in allied activities. Entire India, women workers play major role in handlooms and allied workers.

**Organizations working for Handloom:** In India, there are many organizations working for handloom industry. Along with state handloom cooperatives and private organizations also playing major role. In this regards, we are focusing on some organizations, those are Dastakar Andhra, FabIndia and Rangasutra.

**Dastakar Andhra:** Dastakar Andhra promotes rural livelihoods by providing technical training for handloom weavers and linking rural co-operative institutions to marketing networks in urban India. This ensures sustainable livelihoods for handloom weavers, who face the threat of large scale migration into urban slums and helps a generation of weavers to come out of poverty.

**FabIndia:** FabIndia is an Indian chain store retailing garments, furnishings, fabrics and ethnic products handmade by craftspeople across rural India. The products of FabIndia are mainly sourced from villages helping to provide and sustain rural employment in India. The hand-crafted products also encourage good craftsmanship. Now catering to urban India as well, FabIndia differentiated itself from other government-owned and often subsidized players in handloom fabrics and apparel sector like Khadi Village Industry Corporation (KVIC) and various state emporiums by adapting its fabrics and designs to urban taste.

**Rangasutra:** Rangasutra is a community owned Craft Company (CC) of over a thousand artisans from remote regions of India – the deserts of Rajasthan and plains of Eastern Uttar Pradesh and all the way to Manipur in the North East. Rangasutra ensures sustainable livelihoods for artisans and farmers by creating top quality hand made products based on the principles of fair trade and a



celebration of India's rich craft heritage. Rangasutra was created to ensure regular work and market access to artisans. Artisans are co-owners and shareholders in the enterprise. They are part of board of directors and have a say in costing, planning, production and wages. The framed company share certificate prominently displayed on the wall of an artisan's hut in rural Rajasthan, signifies a small but important transformation in many lives.

**Organic cotton:** The cotton was traditionally the single largest

natural fibre used in clothing. Today, India occupies the second place in cotton production in the world. Many varieties of cotton are produced in our country, the majority being the short staple variety which is ideal for hand spinning. In 2011, cotton cloth constituted nearly 73% of total clothes produced by the mill sector; 87% of the handloom sector; 31% of decentralized powerloom sector; and 86% of decentralized hosiery sector. Overall, the share of cotton is nearly 51%. It has moved away from growing short staple varieties, but still produces good amounts of cotton both for domestic use and for export. Heavy use of pesticide had led to many problems and so now there is a shift to organic farming.

**Natural dyes/ vegetable colors:** In the handloom, role of colors is very important. But, majority of the handloom weavers are using chemical colors. They are often highly toxic, carcinogenic, and sometimes even explosive. The dye effluents that are dumped into rivers are also highly toxic and kill aquatic organisms. In this regard, some of the handloom weavers are shifting towards natural colors. In the present scenario of sustainable design, becoming eco-friendly is the buzzword. Thus, people are shifting towards using natural dyes. Men play major role in dyeing activities in handlooms.

According to the 2009-10 Census, nearly 27.83 lakh handloom households are engaged in weaving and allied activities, out of which 87% are located in rural areas and remaining 13% are in urban areas. The majority (82%) of handloom households are weaver households, which means that at least one member of every such household is engaged in weaving. Out of the 38.47 lakh adult persons engaged in weaving and allied activities in the country, 77.90% are women. 10.13% belong to the Scheduled Castes (SC), 18.12% belong to the Scheduled Tribes (ST) and 45.18% belong to Other Backward Classes (OBC).  
Source: handicrafts.nic.in

**Entire Handloom process:**

**Warping process:** The length of silk yarn after dyeing is brought simultaneously, in winding process. The warping is carried out in streets preferably in the early morning, so that the color of the silk yarn would not be sun-bleached. The length of the yarn is tied between the two poles and the warp is stretched. Entangles in the yarn are checked and then knotted. A cotton thread is laced into the warp as it helps to trace the entangled silk threads.

**Designing and dyeing:** The designer draws lines across the yarn to indicate the design. Rubber bindings are placed on the yarn, according to the markings of designer. These bindings will resist the dye. The yarn is then dyed with the initial base color. The bindings are removed. The yarn is stretched out on poles in the sun to dry.

**Bobbin Winding:** Yarn in the hank form is wound onto bobbins in this process. This is the first step in transforming the yarn from the hank form to a linear form. Dyed hank yarn is wound on to bobbins with the help of charkhas. This process enables laying out of yarn lengths for weaving. Bobbin winding is done by women in the weaver households.

**Attaching the warp onto the loom:** Individual warp threads are drawn through heddles taken through a set of reeds and tied



onto beams located on both ends of the loom. The heddles separate the warp into two sections, which allows the weft threads to pass between them easily. Checks and stripes are created by segmenting the warp and weft yarn. For motifs, looms are equipped with “dobbies” or “jacquard” cards which help in lifting segments of warp yarn into the weft. Heddles are made out of rods or cords, each with an eye through, which the warp thread is drawn. Reed is a comb like frame that pushes the weft yarn firmly against the finished cloth after each insertion.

**Weaving Process:** Weaving is done on the fly shuttle pit looms. The weaver interlaces the threads of weft and warp. The shuttle passes through the opens formed when the pedal is operated to interlock the threads of warp and the weft. Once the shuttle is



passed, the suspended rope from jacquard is pulled to form the weave. The proton of woven cloth is wounded to the wooden beam which is in front of the weaver. In case of sarees, after



weaving of six meters of weft, the portion of unwoven warp is intentionally left before and after the saree weaving which is later knotted for fringe. Thus the weaving is completed; the unwoven stands are cut out with a small metal blade and sari is folded in traditional manner for marketing. It takes nearly four to five days to complete one saree.

**Weavers are leaving the profession:** From the last decade, lots of weavers are quitting weaving and going out for other works like (watchmen, shop keepers, workers in shopping malls, kirana shops, etc.). Decline and transformation was a worldwide phenomenon in 19th and early 20th century in the artisan group. Increasing use of capital intensive technology and competition are typically the chief characteristics of industrialization. Handloom is facing problems like powerlooms, foreign clothes products, lack of market support, increasing raw material costs, lack of sufficient support from the government and increasing the labour cost. The number of India's handloom weavers is on the decline, as low pay and rising costs are making traditional workers look to other trades.

Non-weavers communities are adopting & practicing handlooms:



Non-weavers are coming into the handloom industry especially people belong to the backward castes. They are securing employment from the handloom industry. They do their community works as primary livelihoods and handloom works as secondary works. The non-weaver communities do handloom work during offseason.

**New Products/changing:** The weavers of handloom industry demonstrates, the richness and diversity of Indian culture, with over 4.3 million people directly involved in the production. Indian handloom products are known for their unique design and finesse. The trend is to mix old designs with new techniques and create original products. Handloom industry has strong infrastructure, with about 2.4 million looms of varied designs and construction, indicating significant production capacity.

**Geographical Indication (GI):** Pochampally, a natural cluster in Yadadri-Bhuvanagiri district, Telangana is the single largest



handloom tie and dye weaving center famous for "Ikat- Tie and Dye" sarees. Pochampally Ikat is also the first product from India's traditional craft sector to be awarded a Geographical Indication (GI) status under the Indian Geographical Indications

Act, 1999. Geographical Indications (GI), one of the six Trade-Related Intellectual Property Rights (TRIPS) of the World Trade Organisation (WTO), seeks to provide protection to products registered as GI goods.

**Pochampally Handloom Park Ltd (PHPL):** The Pochampally Handloom Park Limited (PHPL) established in 2008 at Kanumukkula village. It is about 9 kilometers from Pochampally headquarters and is spread over a 24 acre land. 35 entrepreneurs from Pochampally have come together to take up the initiative of the Government of India (GoI) in setting up the Handloom park. The Handloom Park is supported by the Ministry of Rural Development (MoRD). The sprawling premises have the capacity of accommodating around 500 looms. It is an integrated handloom textile facility comprising designing, tying and dyeing, weaving, etc., all under a single roof

with a focus to sustain the unique Ikat technique on textiles. The aim is to provide livelihoods for weavers and to train the new generation of weavers at the skills school in the art of IKAT.

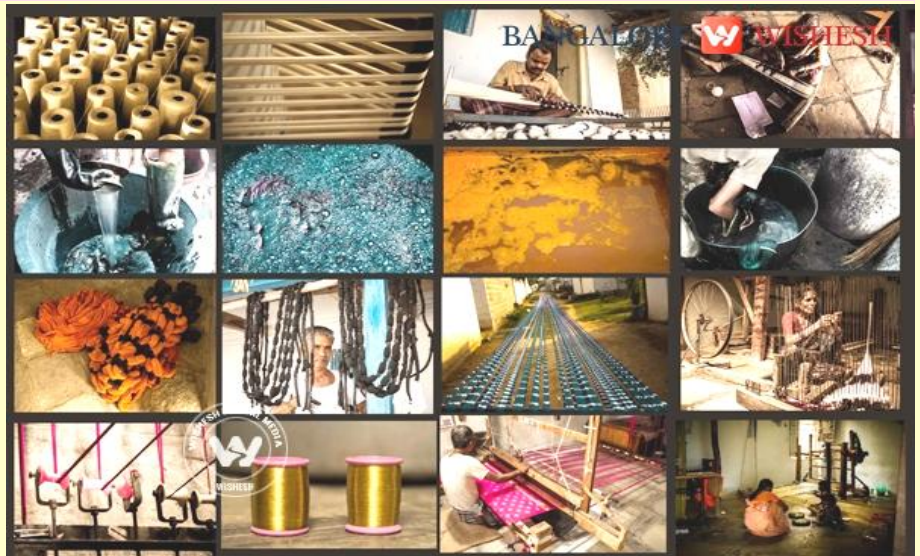
**Institutions and Policies:** The handloom sector is the beneficiary of many government schemes designed to aid and increase the livelihoods of the weavers in what is a crucial sector of the economy, especially in rural areas. The 'clusters' and Integrated Handloom Development Scheme (IHDS) centers receive grants and funding from the government in procurement, training and marketing stages.

The Handloom Export Promotion Council (HEPC) is a non-profit organization, established to promote market access, awareness and trade for the handloom sector. It does this by arranging trade fairs, promoting trade links and disseminating information to the handloom sector such as market analyses and product/technology innovations.

The weavers also have access to many government schemes such as the Apadbandhu scheme which provides money to the weavers' family in case of injury or death; the Life Insurance Corporation of India (LIC) which provides health insurance to weavers to the amount of Rs. 60,000 for natural death and Rs.75,000 for accidents; a Thrift Fund which is made up of money given by the central and state governments as well as the weavers themselves which serves as a five year capital fund; Eye camp schemes where weavers are treated for diseases, such as cataracts which is paid for by the government and the Weaver Credit Card (WCC) scheme where weavers can collect credit from the banks.

The Ministry of Textiles (MoT) has several schemes in place to combat the needs of the weavers, especially focusing on the need for credit and cheap inputs. The Ministry provides margin money assistance to the tune of Rs. 4,200 per weaver, interest subsidies at 3% a year for three years and credit guarantees for three years. The Ministry of Textiles also runs and facilitates marketing events, exhibitions and buyer seller meetings in order to increase the exposure of the handloom sector to new markets, both domestic and foreign.

Government intervention through financial assistance and implementation of various development and welfare schemes to handloom sector has been able to withstand competition from the power loom and mill sectors. It contributes nearly 19% of the total cloth produced in the country and also adds substantially to export earnings.



Handloom Weavers Cooperative Societies' situation in India: As per, All India Handloom Census (2009-10), there are 23.77 lakh handlooms across the country. Furthermore, there are 44 Apex and 15926 functional Primary Weavers Cooperative Societies (PWCS) across the country.

**Issues of the Handloom Sector:**

**Raw materials:** Today, a major difficulty of handloom weavers across the country is the non-availability of adequate quantities of good quality yarn at reasonable prices. The gap between the supply and demand for hank yarn – which is what is used by the handloom sector – is around 150 million kgs. Yarn shortages and steep prices are continuing problems in the handloom sector. The yarn availability scenario is also affected by the proliferation of the power loom sector. Though power looms use cone yarn, they seek to avoid high yarn duty imposed on it by buying up hank yarn and converting it to cones (the cost of re-reeling being minimal). There is thus a considerable diversion of hank yarn meant for the handloom sector to other players, creating conditions of shortage, high rates, etc.

There are other problems as well:

- First one, governmental intervention regarding yarn supply is confined to the co-operative sector. However, according to one estimate, only 20.3% of weavers come under this umbrella. For the rest working outside the co-operative fold, yarn access remains difficult. Since it passes through various hands, and dealers at each level add their own commissions, the price is considerably higher than mill rates. Most of this cost burden is transferred onto the weaver, especially since weavers are unable to bargain with yarn merchants or master weavers.
- Second one, weavers in different regions require different counts of yarn. This is not always available, leading to a mismatch in demand and supply.
- Third one, the supply and process of yarn have fluctuated

with the fortunes of the cotton crop as well as with policies pertaining to the export of yarn.

**Competition from Powerlooms:** For Handloom Industry, the major competition is from the powerloom industries. Another cause of concern is the phenomenal growth of the number of powerlooms despite all regulation. Today, authorized (registered) powerlooms stand at 16.55 lakhs with the total being 34 lakhs inclusive of the unauthorized. The demand for the handloom fabric is appropriated by cheap powerloom imitations and the customer is cheated. In recent years, the powerlooms comprise an industry of considerable proportions. Thus, the modern powerloom industry is the most significant form of industrialization in India and unquestionably, one of the world's largest industries.

In 2011, the finance minister allocated Rs. 3000 crores to revive the handloom industry in the country with loan waiver and strengthening the weavers' cooperatives. Ironically, even after three years, the money has not reached the weavers and the revival itself seems a distant dream. In reality, the common persons too are cheated when they purchase handloom products, designs, which actually is the product of a machine operated powerloom.

**Credit needs:** For handloom weavers, the credit facilities currently available to them are far from adequate. Even those made available through cooperatives rarely reach to whom it is intended. This is because master weavers control a number of co-operatives and tend to corner a substantial proportion of institutional credit. As indicated earlier, the majority of weavers are to be found outside the co-operative fold, weaving usually for master weavers or on their own. The credit needs of this sector have remained unaddressed. The existing situation is one where the local master weaver provides consumption loans and/or advances, which, over time, render the weaver completely indebted to the master weaver.

**Marketing:** For handloom production, marketing is very important. There is a significant mismatch between cloth production and marketing which has yet to be seriously tackled. The decline of local markets for handlooms is a reality today, which has to be addressed both in terms of cost factor as well as other strategies. The separation of producers from the market has given rise to middlemen. Trader entrepreneurs who may know the market well and thus be able to meet new demands often dominate existing marketing channels. But as traders, they also block the trickle-down of benefits even though the profit margin



is quite high. The centralized marketing bodies of weaver co-operatives too have been malfunctioning. Not receiving payments in time, for the products supplied by the apex marketing agency, has led to the collapse of a number of co-operatives, since they are unable to generate/rotate capital for subsequent rounds of production.

**Health issues: Cataract problem, Back pain:** The weavers spend more than half of their income on health problems. The weavers are prone to catch contagious diseases as they live in unhygienic conditions as the places they live do not have proper hygiene, ventilation and light. As more people are crammed into a narrow space, contagious diseases spread fast from one to the other. Ambient atmosphere also becomes so stifling, given the humid and hot conditions in the area. Lack of proper nutrition and timely food is also a debilitating factor. Most of the weavers are suffering with asthma, T.B, arthritis, hydrosol, piles, reproductive problems, vision problem and bronchial problems. Moreover, as their work requires a lot of hard work and meticulousness, vision-related problems and back-related problems are high.

**Weavers Shift to Silk Handloom Weaving:** In these days, handloom industry is becoming stronger in some places in the country. As the handloom industry has been getting orders for handloom products from government and traders. In some places many of the weavers are coming from powerlooms to handloom around the country to shift to silk handloom weaving due to assured orders and steady wages.

For Example: In Pochampally, from the last three years onwards handloom weavers are adopting new design like Rajkot/ikat. As it has a very good market in the society or business market. So, the handloom weavers are working on that and getting good income and lot of weavers are getting employment.

**Conclusion:** Handloom industry is now facing many challenges because of the globalization and rapid technological developments. And, next generations not interest to continue with handloom sector. The handloom products are now being imitated on powerlooms at much lower prices so there is a need to strengthen this sector by making quality products & create market demand for those products. Strengthening handloom industry requires various initiatives such as bring all the weavers mandatory members under the umbrella of cooperatives, provide raw material at low cost, eliminate middlemen in the entire supply chain, establish forward and backward linkages for weavers' cooperatives with government, private, public and private players, government should provide insurance health, life and assets (loom and fabric), provide basic pensions to all the weavers (above 55), provide trainings on latest designs based on market trends, establish handloom parks for extensive promotion of the handloom products, specific state budget for handloom industry. ❖

Classic

# Emotional Intelligence: Why It Can Matter More Than IQ

THE NUMBER ONE BESTSELLER  
DANIEL GOLEMAN
**Emotional Intelligence**  
Why it can matter more than IQ


Daniel Goleman, a former science journalist for the New York Times (NYT), is Author of the book Emotional Intelligence (EI). Published in year 1995, relevance of the book is growing among this competitive generation. The book challenges narrow view, that our destiny in life is largely fixed by IQ. Goleman argues that people with even low IQs perform surprisingly well. The performance lies in ability called Emotional Intelligence (EI), which includes self-control, zeal ,persistence, and the ability to motivate oneself.

The book is divided into five parts:

*Part one; deals with human brain emotional architecture and interplay of it resulting in emotional outbursts of rage or fear or passion or joy and also the way to subdue, the self-defeating emotional impulses.*

*Part two, deals with how EI plays out in inter-personal relationships, be it reigning in emotional impulse and reading other's innermost feelings.*

*Part three, deals with how these abilities are crucial in preserving or corroding our relationships and how current market forces are placing a premium focus on emotional intelligence for on-the-job success and also in protecting our physical health and well-being.*

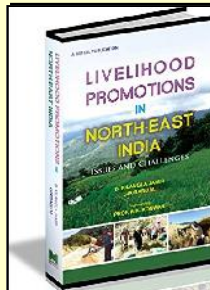
*Part four; deals with the fact that lessons learnt by children at home and at school shape their emotional circuits and lay foundation of EI. The book presents data from a massive survey of parents and teachers, which shows a trend, where present generation of children are more troubled emotionally, than the previous generation.*

*Part five; explores hazards individuals face as they mature with deficiencies in EI making them prone to a spectrum of risks like depression, violence, eating disorder and drug abuse.*

It clearly emerges, that EI plays a central role for success of an

individual in professional and personal front. Fading are those days, where children got time to spend with their grandparents or with extended family members. With both father and mother taking up employment, the scope of strengthening emotional skills of a child is limited. Secondly, in the era of social media, dominating our emotional setting, where the momentary reactions over posts in social media blind our rationality or thinking capabilities momentarily, what we need is not only building up of our IQs, rather it is about harvesting our EI. Thirdly, development organizations and professionals work with a varied set of vulnerable people from different caste groups, sexes, classes, regional and age groups. EI helps in empathizing with their situation, which eventually results in completion of duty coupled with compassion for their empowerment. ❖

Latest



**Book Name:** Livelihood Promotions in North-East India

**Author:** Giribabu M. B. K. Jamir

**Publisher:** Mittal Publications



**Book Name:** State of India's Livelihood Report 2016

**Authors:** Girija Srinivasan, Narasimhan Srinivasan

**Publisher:** SAGE Publications

Story

## Burnt Biscuits

When I was a kid, my mom liked to make breakfast food for dinner every now and then. And I remember one night in particular when she had made breakfast after a long, hard day at work. On that evening, my mom placed a plate of eggs, sausage and extremely burned biscuits in front of my dad. I remember waiting to see if anyone noticed it!

Yet all my dad did was reach for his biscuit, smile at my mom and ask me how my day was at school. I don't remember what I told him that night, but I do remember watching him smear butter and jelly on that biscuit and eat every bite! When I got up from the table that evening, I remember hearing my mom apologize to my dad for burning the biscuits. And I'll never forget what he said: 'Honey, I love burnt biscuits.' Later that night, I went to kiss Daddy good night and I asked him if he really liked his biscuits burned. He wrapped me in his arms and said, 'Your Momma put in a hard day at work today and she's real tired.'

And besides - a little burnt biscuit never hurt anyone!' You know, life is full of imperfect things.....and imperfect people. I'm not the best at hardly anything, and I forget birthdays and anniversaries just like everyone else. What I've learned over the years is that learning to accept each others' faults and choosing to celebrate each others' differences. It is one of the most important keys to creating a healthy, growing, and lasting relationship. And that's my prayer for you today. That you will learn to take the good, the bad, and the ugly parts of your life and lay them at the feet of God. Because in the end, he is the Only One who will be able to give you a relationship where a burnt biscuit isn't a big deal !!

We could extend this to any relationship. In fact, understanding is the base of any relationship, be it a husband-wife or parent-child or friendship! "Don't put the key to your happiness in someone else's pocket - keep it in your own." So please pass me a biscuit, a burnt one will do just fine. And please pass this along to someone who has enriched your life... ❖

[Source: <http://www.stretchtosucceed.com/2015/06/burnt-biscuits.html>]

# ‘Yoga’kshemam

*Happy Rama Navami! Good Friday! Happy Baisakhi! Happy New Year! Happy Ambedkar! Happy Mahaveer! Let us remember to care Mother Earth*

Michael Bunting described Practices for Transforming our Leadership, our Organization and our Lives in ‘The Mindful Leader’ to provide insights for self-awareness, wellbeing and effectiveness with mindfulness principles integrated with leadership. The equation is simple – Highly engaged organizations are more effective; the key to improving our organization’s engagement is our leadership behavior; mindfulness (practical application of self-awareness) is the most effective method of recognizing and improving our behavior. More specific takeaways include -

- When we are well, our wellness spills onto others. And when we are unwell, that too spills onto others. Be well. It is incumbent on leaders to be well and to lead from a centre of wellness and non-reactivity, even in the toughest circumstances.
- The four foundations of mindfulness are – mindfulness of the body/senses; mindfulness of feeling tone; mindfulness of thoughts; and mindfulness of the way we interpret/make meaning.
- The stages of developing mindfulness are – no real mindfulness; too late mindfulness; mindfulness of the impulse; and dissolution of the impulse and habit.
- Mindfulness meditation causes changes in the brain at cellular, structural and functional level. Therefore, it reduces stress and anxiety, improves cognitive skills, enhances creativity, betters relationships, increases compassion, enhances self-insight and intuition, and offers health benefits.
- Mindfulness can be practiced formally and/or informally.
- 90% of long-term happiness is predicted by how our brain processes the world.
- The best leaders inspire us to become better people through their own example. Choosing responsibility, compassion and generosity in the face of challenge is very inspiring.
- Mindfulness makes us recognize that we are accountable. It also gives us the tools for being, behaving and seeing the world differently and reducing suffering of us and others.
- Mindfulness is the practice of embracing all of life, both the joy and the pain.
- Kindness/Compassion is a form of mindfulness.
- Everyone shares responsibility. 100% from the leader and 100% from the team, equaling 200%.
- It is easier to wear sandals than to cover the world with carpet.
- Happiness is when what we think, what we say and what we do are in harmony.
- Basic values of mindfulness include – ahimsa; satyam; asteyam; brahmacharya; asangraha; aaswadha.
- Fewer the values, the better. Each value should have a behavioural standard and shared stories.

## G Muralidhar

- The mindful leader is grounded in and guided by wholesome life-serving values. Values and mindfulness are part of the virtuous circle. Hope, Faith and Promise are our values.
- Every word we speak and action we take has a tangible impact on us and on everyone else. Our level of consciousness makes a difference in the world. Therefore, our task must be to widen our circle of compassion to embrace all living creatures and the whole nature in its beauty.
- It is in our DNA to want to make a difference and create a legacy.
- Change happens one person at a time.
- We need to be in beginner’s mind. The traits include – associating – connecting dots and recognizing patterns; questioning; observing; experimenting; and networking.
- As we heal our own insecurities and become whole, we need to enable and empower others to shine.
- Through loving kindness, empathetic joy and gratitude, we can unleash the greatness in our people. They can flower from within.
- There is not enough darkness in all the world to snuff out the light of one little candle.
- The truth sets us free.
- Mindful leadership is a change in behavior that takes time, starting with one step at a time, remembering that discomfort is progress. Practice is the essence.
  - Thus the practices are:
    - Take 200% accountability;
    - Lead with mindful values;
    - Inspire a mindful vision;
    - Cultivate beginner’s mind;
    - Empower others to shine;
    - Nourish others with love; and
    - Transform for good.

*We are teams; we are leaders; and we could be mindful. We can be mindful leaders. We need to be accountable and we need to seek accountability; we need life-serving values; we need to have shared inspiring vision; we need to be open, curious and unlearning and learning mode; we need to let others get going; we need to nurture the team; and we need to change ourselves to be mindful and to lead mindfully. We need to practice.*

This is methoantahkaranayogam. Can we be there? **Yes, if we pursue Atma Yoga.** We are almost there! If we are self-aware! If we practice to be self-aware of our thoughts, words and actions! If we practice reflect before talking and acting! If we live with values of hope, faith and promise! If we connect with all life and care for it! If we work with others for them to take charge! If we care and let them grow! If we live and practice! Krsna confirms that we are already in the Universe and we only need to realize this. Join us in the world of yoga –for flowing in the flow of interdependence, loving kindness, compassion and joy –towards yogayogasiddhi. You will not regret it. ❖

